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ABSTRACT

The philosophical and social attitudes of human beings from early man to the present are outlined, and projections for the future are suggested. Human life styles are divided into five broad categories--nomadic, agrarian, industrial, service, and leisure. "Service" represents the present way of life while "leisure" is the term used for the future. Under these cultural categories, predominate attitudes and behaviors are examined. Biological, social, and material aspects are first considered. Following this the beliefs and philosophies, emotional reactions, and styles of educating the young are examined. (JD)

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TOWARD A PHILOSOPHY OF SERVICE AND LEISURE

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TOWARD A PHILOSOPHY OF SERVICE AND LEISURE (Al Hamel)

The genesis of this paper was when my philosophy of education students were engaged in a joint project in which my presence, so I was told, was inhibiting if not intimidating. Thus, while I was imprisoned in my office, within earshot of their arguments and laughter, I wondered whether or not there were any philosophical alternatives appropriate to the cultures of today and tomorrow--philosophies responsive to the theories and behavior of those engaged in "service" and "leisure" (as Toffler put it, the tertiary and quaternary (sub-) cultures).

To force the service- and leisure-cultures to "fit" an established philosophy, seemed superficial (and, if I may: inappropriate and immoral). Philosophical naturalism has always seemed to me appropriate to the nomadic life-style principally. The conservative philosophies, such as those of idealism and realism as well as their variants, are more congenial with agrarian cultures. And, the progressive philosophies are more suited to the industrial model (protests not-with-standing). Thus:

What might be a suitable philosophy of the "service" culture? Please, let's brush the analyst and positivist gnats aside! Might it be reconstructionism?--not, with its bent to planning your and my freedoms away; yes, only if it were to espouse a more personalist commitment which does not seem likely. Existentialism, perhaps?; yes, but only with a commitment to subsume the angst of self in favor of the courage to effect the salvation of human kind which seems less probable. For those whose lives are centered in "service," we might need a new philosophy of life, of education, etc.

I'm reminded of a retort once made by an articulate Jesuit who had been kidded for his rather predictable and consistent views on whatever topic, who then told his friends that "Remember, us Thomists are not 'wedded' to Aquinas 'for better or worse, in sickness and in health, 'till death us do part.' Rather," he said, "it's been a convenient arrangement between our theology and Aristotle's realism." Then came the bombshell: "If circumstances should warrent a change in philosophy and, for lack of a better term, let's say 'Totalism' as a new philosophy were to come on the scene and be superior, we'll change." That's what teachers and others in the service fields will need to be prepared to do.

That, I surmise, is what we need today. A new philosophy--not one where naturalism, idealism, realism, progressivism, or their variants, or whatever else have been bent out of logical and cultural shape. There is urgent need for a new philosophy--a philosophy that will serve those whose lives are centered on "service."

And, what might become the philosophy of "leisure"? I'm horrified to think that we might need to revert to the sophistry of ancient Athenian aristocratic perverts who espoused such views as stoicism, epicureanism, and hedonism. Nor should it be the non-philosophy of eclecticism. But, what might it be? for those blessed with the resources, talents, and time to formulate a guide to living, personally as well as for human-kind participating in this sabbath of our cultural history?

I don't have the genius to formulate such philosophies on my own. Rather, what I thought needed doing first was to clarify in as great detail as brevity would allow the course of human culture--a "future history" if you please--from yesterday to today and on to tomorrow. I ask all those who read this to join me in the spirit of shinto expectancy, hindu patience, buddhist moderation, jewish consciousness, christian charity, moslem humility, and secular optimism. Then, when one or more of you wish to formulate a philosophy of service and/or leisure, please let me know and I'll be happy to join, neither inhibiting nor intimidating your work.

A passage from Plato's Seventh Letter seems appropo here:

> ". . . if ever anyone was to try to carry out in practice my ideas about laws and constitutions, now was the time for making the attempt; for if only I could fully convince one man, I should have secured thereby the accomplishment of all good things.
>
> "With these views and thus nerved to the task, I sailed from home, not in the spirit which some imagined, but principally through a feeling of shame with regard to myself, lest I might some day appear to myself wholly and solely a mere man of words, one who would never of his own will lay a hand to any act."

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Phase One

PAST--PRESENT--FUTURE ASPECTS OF HUMAN CULTURE

Dr. Al Hamel, California State University, Long Beach (5/78)

(Table 1)	NOMADIC	AGRARIAN	INDUSTRIAL	SERVICE	LEISURE
Most people	before 5000 BC	3000 BC - 1800 AD	1900 AD - 1950 AD	in the present	in the future?
% in US yesterday	few	some	most	some	nil
% in US today	nil	few (5%)	many (40%)	most (50%)	few (5%)
% in US tomorrow	nil	few	some	most	some
Priority on	biological aspects of life	social aspects of life	material aspects of life	conceptual aspects of life	emotional aspects of life
		BIOLOGICAL ASPECTS OF THE (SUB-) CULTURES			
Health focus	physiological health	social health	environmental health	mental health	emotional health
Nutrition	undernourishment caloric deficiency	malnutrition nutritional def'cy	obesity roughage def'cy	hyperactivity nutritional imb'ce	anxiety/faddishness vitamin overdose
Foods	raw/roasted foods everything edible	baked/boiled foods staple diet	fried/frozen foods recipe diet	fast/fancy foods international diet	dietetic/organic f. specialty diet
Clothing	climatic & frugal homespun loin & head cloths	functional/modest cottage produced tunics and togs	practical & proper factory-made jeans and bras	natty & informal custom-made slacks & ornaments	comfortable/bizarre boutique disposables
Man's dog	hunting/watch dog scrounged foods	field/house dog barnyard foods	companionable dog table scraps	pampered dog processed foods	primped dog delicatessen foods
Shelter	hand-made tent or shelter with no facilities used at will	hand-built shanty or cottage with outhouse owned generations	mass-produced single-family home w. indoor plumbing mortgaged 10+ yrs.	custom-made apartment complex w. pool/rec. rooms leased 5- years	modularized add-on/plug-in unit RVs/resort rentals traded at will

(Table 2)	NOMADIC	AGRARIAN	INDUSTRIAL	SERVICE	LEISURE
		SOCIAL ASPECTS OF THE (SUB-) CULTURES			
Population zones	circuits of wandering--more & more concentric	rural areas and mono/multi-village communities	urban areas industrial and commercial centers	sub-urban areas and enclaves of condominiums	metropolitan areas expatriate enclaves ex-urban zones
Social-political orientation	survival security stability	life brotherhood continuity	liberty--indiv. freedom mobility	liberty--corporate equality opportunity	happiness equity novelty
Inter-personal attitudes	collaboration	cooperation	competition	benevolence	detachment
Life-styles toward others & toward self	Shamanistic intra-dependent & self-sufficient	Tolstoyan inter-dependent & self-denial	Promethean manipulative & self-assertive	Buddhistic dependent & self-regulated	Dionysian detached/aloof & self-indulgent
Domestic life	multi-generational tribal life	multi-generational extended family	two-generational nuclear family	two-generational single-parent	one-generational (opt. family) life
Matrimony	bought marriage genealogical mesh divorce allowed	arranged marriage social bond divorce hindered	romantic marriage economic union divorce restricted	serial marriage intellectual suit divorce sanctioned	informal marriage emotional fit divorce availed
Women	earner:mother:wife singles disallowed	mother:earner:wife singles despaired	wife:mother:earner singles despondent	earner:mother singles by lot	earner:wife singles by choice
Children	upto age 4-6 domestic payors elder-pressure	upto age 9-12 domestic earners parent-pressure	upto age 14-18 domestic sharers sibbling-pressure	upto age 19-24 domestic dolees peer-pressure	upto any age domestic payees image-pressure
The aged	scarce/revered genealogical asset from age 40+	unusual/honored social asset from age 50+	notable/respected economic factor from age 60+	imminent/tolerated mental liability from age 70+	prevalent/endured emotional liability from age 80+
Psychological orientation	rite/ritualism shamans, magicians	psycho-analysis Freud, Jung	behaviorism Pavlov, Skinner	humanism Maslow, Piaget	para-psychological dispositions
Personality tendencies	Cellulartonia atomistic/bi-modal tensive	Blastulatonia whole-istic integrative	Somatotonia mesomosphic active	Cerebrotonia ectomorphic reflective	Viscerotonia endomorphic absorbtive

(Table 3)	NOMADIC	AGRARIAN	INDUSTRIAL	SERVICE	LEISURE
		MATERIAL ASPECTS OF THE (SUB-) CULTURES			
Political-economic orientation	communalism and barter	authoritarianism and mercantilism	federalism and capitalism	democracy and socialism	adhocracy/anarchy? and malthusianism?
Vocations	gatherers of edible vegetables fish and game fire wood flint and chert	producers of domestic foods animal husbandry forrest products ore for smelting	processors of package foods manufacturing transportation merchandising	servers to society at large specialty groups communication sys. information sys's	caterers to recreation/travel leisure/retirement hobbies/avocations special collections
Labor	energy-intensive labor 12+ hour workday intermittent rest consumable rewards	manual/animal-intensive labor 12 hour workday one-day sabbath cash/tangibles	machine-intensive labor 8 hour workday two-day weekend fringe benefits	cybernetic-intensive labor 8- hour workday three-day weekend profit-sharing	psyche/play-intensive labor weekends plus (semi-) sabbaticals minimum guarantees
Transportation	5 mph 20 miles/day bipedal means trans. for trade	10 mph 30 miles/day quadrupedal means + for agriculture	50-500 mph transcontinental steam/combustion + for industry	thousands' mph planetary dist's electric/atomic + for resources	rapid/mass transit destination at will ionic/thermal + for exploration
Trade	barter and trade circuits indenture and slave trading	coinage and regional markets commodity and futures marketing	banking and multi-nat'l corp's bond and stock exchanges	management-merchandising-advertising-skills for market ext'ion	cartels (OPEC), terrorism, and thought-control for market manipulation
Agriculture	dibbling stick ash as fertilizer indigenous plants	plow and oxen natural fertilizer mutants/selects	tractor & combine chemical fertilizer hybrids	bio-mech. eng'ing climate control exotic plants	marine agriculture genetic engineering artificial foods
Industry	handiwork on demand natural and magical materials	cottage/crafts and replication metallurgy and chemicals (dyes)	mechanization and automation crystology and plastics	macro- and miniaturization communications and envir. techn'ies	individualization by modularization space and biol. technologies
Resources	mastering of personal resources maturity, virility endurance, skill practical know-how	mastering of natural resources land/sun/H2O/wind river-/coast-line salt and deposits	accumulation of things goods and services minerals & energy delux/status items	distribution of ideas (a non-depletable resource) special. knowledge management/R. & D.	sharing of emotions/experiences (a growth resource) curiosity, treasure talent and time
Exploration	geosphere perceptual	biosphere deductive	lithosphere inductive	hydrosphere analogical	atmosphere transactional

(Table 4)	NOMADIC	AGRARIAN	INDUSTRIAL	SERVICE	LEISURE
		CONCEPTUAL ASPECTS OF THE (SUB-) CULTURES			
Beliefs	polytheism Animism/Totemism Hinduism	monotheism Judaism Christianity/Islam	deism/gnosticism Unitarianism Latter Day Saints	agnostic-/atheism Science of Mind Dialectical Mat'm	mysticism/occultism Transc. Meditation Satanism?
Cosmologies	fatalism universe as fickle	pessimism hostile/contrary	meliorism neutral	optimism benev'ent/amenable	opportunism? availing
Philosophies	naturalism Pythagoras Democritus Spencer	conservatism Plato/Augustine Aristotle Aquinas/Calvin	progressivism Socrates Locke Dewey	reconstructionism? Brameld existentialism? Sartre	eclecticism? sophism--stoicism, epicureanism, hedonism?
Goals and morals	adaptation discerned morality on an ad-hoc basis	belonging reported morality a priori	success formulated mor'ity a posteriori	self-actualization fashioned morality transactionally	identity preferred morality manipulatively
Values	from non-directedness values in place	to tradition-directedness values in depth	to inner-directedness values in kind	to other-directedness values in breadth	to self-directedness values in self
Value tendencies	"without" others clarification extemporaneous	"with" others selection personal-group	"against" others differentiation ethnic-group	"toward" others integration global	"away from" others value election specious values
Knowledge	from energy matter authority	to product content revelation	to process form(ula) empiricism	to effect choice reason	to affect will intuition
Knowl. tendencies	geography/astron. mathematics	history literature	natural science economics	socio-anthropology psychology	aesthetics philosophy
Measures	measures of place	measures of time	measures of force/power	measures of attraction	measures of intensity/degree
Key words	existing signs	doing symbols	having directives	being options	feeling compulsions
Communication	oral language oral communication allegorical lit. fables/legends	vocabulary written comm. didactic lit. morals/epics	grammar audio comm. escapist lit. utopias/adventures	rhetoric multi-sensory comm critical lit. exposes/scenarios	non-verbal language inter-active comm. shocking literature porn/apocalypses

(Table 5)	NOMADIC	AGRARIAN	INDUSTRIAL	SERVICE	LEISURE
			EMOTIONAL ASPECTS OF THE (SUB-) CULTURES		
Motivational tensions	biological drives sleep, thirst, and hunger vs alertness and contentment	social instincts hate, anger, and jealousy vs peaceableness and sharing	material ambitions covetousness and greed vs fellowship and generosity	intell. pursuits prejudice, bias, and myopia vs brotherhood and vulnerability	psych'l cravings selfishness, pride, and pretension vs humility and innocence
Emotional dominance	satisfaction adapting "enough" to exist	contentment doing "more" to belong	challenge having "most" to succeed	security being "good" to actualize goals	excitement feeling "best" to identify rapture
Aesthetics	for companionship & ritual occasions	for domestic & ceremonial occ's	for commercial & martial occ's	for theatrical & crusading occ's	for arousal & mystical occ's
Music	vocal and mono-instrumental music beat and melody	choral and massed-instrumental music lyrics	staged and orchestrated music harmony	folk and rock music expressionism	atonal and electronic music abstraction
Dance	jumping & running rhythm and irregular patterns	folk dances story-line and prescribed pattern	ballet & ballroom mood and ornate patterns	choreography organization and precision patterns	disco individualized and ad-hoc patterns
Painting	cave painting and caligraphy one-dimensional simple shapes and colors	realism--classical and byzantine two-dimensional linear rhythms and textures	romanticism and expressionism three-dimensional psych'l colors and intensity	abstraction and cubism abstract ideas and principles-- pure forms	inter-active and impressionist art spontaneous feelings and internalized textures
Faith	trust in truisms and circumstance belief in (ancestral) spirits	duty and providence tradition and revelation	legislative and fiscal means progress and the good life	judicial and executive means justice and opportunity	luck/chance and personal wisdom intuition and conscience
Hope	hope for surity expectation of survival	brotherhood a long and eternal life	freedom life's rewards	equality freedom from want	equity equanimity and happiness
Love	love for brother (abel) loyalty to one's in-members of the group	neighbor (philia) to ancestors, family, and community	others (demos) to one's identity-group and nation/society	the unlovely (agape) to one's principles and special-interests	the ugly duckling (eros) to one's passions and caprice

(Table 6)	NOMADIC	AGRARIAN	INDUSTRIAL	SERVICE	LEISURE
		EDUCATIONAL ASPECTS OF THE (SUB-) CULTURES			
Emphasis on	teachers/learners who	curricula what/when	facilities where	methods/means how	purposes why
Teachers	teaching as trust non-remunerated family/tribal folk	+ as an art (non-) remunerated priests/scribes	+ as a science salaried/tenured bourgeoisie	+ as a calling contracted/teamed professionals	+ as an inspiration commissioned entrepreneurs
Learners	through infancy w. advancement based on readiness	through childhood w. advancement based on motivation/ability	through the 'teens w. advancement based on need/opportunity	young-adulthood w. pre-terminal postponement e.g. stop-outs	life-long learning w. intermittent work-study-play intervals
Curricula	skill/utility- centered curricula	subject/tutor- centered curricula	process/problem- centered curricula	elective/project- centered curricula	learner/person- centered curricula
	reckoning and listening	+ reading and writing	+ direction-taking and divergence	+ speaking and convergence	+ interacting skills and intuiting
Facilities	natural envir'ment domicile w. no play area	adapted envir. school house w. (no) playground	specialized envir. sch. plant/campus w. athl'c fields	adopted envir. community school w. comm facilities	generalized envir. school-without-walls in publ/priv domains
Methods	as in herding	as in gardening	as in laboratory	as in team work	as on field trip
	exemplary pedagogy do what I do	preceptual pedag. do what I say	perceptual pedag. do what you "see"	conceptual pedag. do what you think	spontaneous pedag. do what you feel
	experiential and analog'l learning	(inductive and) deductive learning	experimental and pragmatic learning	bi-cameral and hypothetical l.	affective and transpersonal l.
Means	itinerent model	farm model	factory model	bereaucratic model	adhocratic model
	pay as you can non-cash payments	pay as you go cash expenditures	pay as you use deficit financing	pay as you save cross-budgetary f.	pay as you need reimbursed financing
	non-institutional civil org. & adm.	institutional org. & religious adm.	centralized org. & state adm.	decentralized org. & public adm.	adhocratic org. & shared adm.
Purposes	preservation of the status quo adaptation and satisfaction	continuity of the good life belonging and contentment	progress in freedom challenge and success	equality of opportunity surity and self-actualization	equity in plurality (novelty) vision and identity

What's next? The following, not necessarily in order:

a. Refinement and elaboration of the tabular material. The above tables no doubt would profit from clarification and amendment. Also, other tables--in compact, cept form--should be added, such as in medicine, law, worship, architecture, entertainment, sports, benevolent volunteerism. And, another column or two might be added descriptive of imminent cultures such as those to be located in space.

b. Description of one or another of the above cultures. The above tables should be read horizontally, presenting cultural (d)evolution in a logical/historical sequence. Now: each column must be read vertically to show the psychological/anthropological totality of each culture. It seems to me we are familiar with the cultures of agrarian and industrial folk, but we are still groping to understand those of service and leisure--probably our own!

c. Formulation of a cultural philosophy "as is." Inferences must be drawn indicative of the axiological, epistemological, and metaphysical commitments congruent with a specific set of theories and behavior patterns of one or another of the--preferably, service and leisure--cultures. I agree with Brameld that philosophy has optimal relevance if it has an anthropological foundation--if it is rooted in the culture of man, rather than in vain speculation.

d. And the reconstruction of culture and philosophy. Man must never be "locked into" all theories and behaviors that seem to ascribe his culture. Indeed, there is and must be room for earlier traditions to make valid contributions, though if such now-minority cultures are to maintain their effective witness--if they wish to prevent what happened to the cultural ethos and philosophy of nomads which by now seem largely of antiquarian interest--they must necessarily speak in terms that make sense to service folk and that appeal to the men of leisure.

To illustrate: while agnosticism and dialectical materialism seem to be the logical "religion" for the service-culture, Christianity can and should address itself with clarity and effect to those engaged in service. This should be attempted not only to keep alive what's good in the past but also what may well be even better today, and best for tomorrow.

In the agrarian "age" the message of Christianity was substantive or doctrinal/doctrinaire in nature, cosmologically pessimistic. During the industrial "age," ecumenicism turned more attention to form or social formulas, and its cosmology was neutral in the sense that the salvation of man was upto human efforts. In the "age" of service, evangelical Christianity might stress cosmological optimism in that redeemed man is first and foremost a member of God's family. Its optimism is based not on man-as-god which illusion will end in failure, but man-with-God as being good reason for believing God's creation as benevolent, amenable to effective living. To take matters a step further, I would venture to suggest that charismatic Christianity will have much to contribute to the "age" of leisure--cosmologically, the time will be opportune for the power of The Holy Spirit to triumph with man's time, talent, and treasures.

Another illustration: personal and family life in these ages of service and leisure seem to be in terrific trouble. In contrast, such life in the agrarian age had stability and advantage. This was so because the stability of church and state--so the Puritan Ethic goes--was based on the integrity of such family life. Thus, any acts which contributed to the weakening and dissolution of the family were deemed crimes against church and state, often severely punished. Now: neither church nor state depend upon the integrity of the family. Indeed, during the industrial age the foundation of our state was based on the structure of law embodied in the Constitution, and during this present age the survival of the state will depend upon the resolution of the "unity in diversity" paradox rather than upon any previous institution. So, too, with the church which, during the industrial age turned to the community as its parish which in the present age the emphasis is more on the individual, not especially the family, for its stability.

Judaism, having survived two thousand years of cross-cultural onslaught, should have a lesson or two to teach those who must suffer even less than the crumbs of nuclear family life. The Jewish family, extended and multi-generational as it is, still can help to reconstruct the single-parent and lone individual's life style with inter-personal networks that would effectively simulate the stability and advantage of family life.

May not the "mean," but the better triumph! Dialog,anyone?